

largely on the united forces and labors of our local societies; each tributary to one whose work and power is felt and seen throughout the entire field. Many may be touched and inspired by each and all their influence and power to seek salvation; each instrumental in educating and cheering the mind and soul of humanity. We stop and think of the lives of the women of heathenism, and then of those of Christianity. We see the greatest contrast between them; the former with mind and soul undeveloped, secluded, degraded, the mere toys and slaves for their husbands. But the women of Christianity, educated, ennobled, refined, cheering and blessing the world.

Note the contrast.

Ancient women of all classes were accustomed to draw water from the wells and carry it in earthen pitchers on their heads or shoulders for a considerable distance.

We, dear sisters, have the privilege of carrying the purest of waters to thirsty souls; the water out of the well of salvation,—the real waters of everlasting life—that they may drink of its freshness and purity and receive the blessings and promises of the Gospel.

How far shall we carry this beverage of life? Only about our home church or community? Let us be zealous to carry it not only a short distance, neither a long distance, but as far as God's will would have us carry it, even across the waters. How shall we secure the necessary zeal and desire? By love! By love for Him who is "the way, the truth and the life." For love is the greatest of all. When perfect love for God and his cause is deep seated and rooted in our hearts and being, greater desire in the future will be felt and means produced to effect its advancement. In order to do this we first must have an object on which to center our labors; and every member should keep herself well informed upon the lines of our Christian Endeavor work.

Unless we are acquainted with our mission and the need of advancement, we lose interest in at least a part of the object of the S. S. C. E. as accorded in Article 2 in our constitution. Without knowledge, where is the interest and effort? Seek, then, to know what the mission of the society is, and how far it should reach. Be thoroughly organized, from local society work to county work, from county to state, from state to district, from district to national work; thereby opening avenues through which our work must be done; and should our progress seem slow, be not disheartened, but work in faith—"Faith without works is dead."

Likewise works without faith is dead.—And the advancement of Christ's kingdom is and will be manifest in the results of faithfulness and sincerity.

We cannot afford to have our spiritual vision so narrow that we can see only a short distance around us; but, instead, broad and deep and wide, seeing every need in our particular line of work; from Christian education and spiritual growth to all labors for mission purposes, including the Theological chair.

And just here is an avenue through which Christianity may be spread far beyond our own community. For "The Kingdom of God is within you." Young men and women are called to the ministry and how shall they "prepare the way of the Lord and make his paths straight," unless there is a place where they can first prepare themselves for the work.

Nobly done has been the work of the societies along this line in concentrating part of their efforts toward the support of this chair. Let them not be less this coming year but even greater, stronger and better. They need a good place in their own church where they can be educated and prepared, then go out in the world and "preach the Gospel to every creature," thereby sending God's plan of salvation near and far.

What a wonderful work!

We need more teachers and instructors to preach the *Gospel*—to teach humanity to seek first the Kingdom of God and his righteousness; that men and women may be lifted out of their narrowness and selfishness; for selfishness is sin; "to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins."

On whom shall this work and responsibility fall? Whose duty is it? I have heard people say, when their pastor had preached a sermon denouncing the practice of sin, corruption and evil works, "I am glad Brother — said that to-day, it just hits my neighbor, but it did not touch me at all."

I trust not any of the S. S. C. E. would think it is not my duty, the work does not fall on me, let some one else do that I can't. But it is your duty and your portion falls on you. Then under the efficient direction of the President let each member strive to acquire forces strong enough to carry her out of and beyond herself, to fill her measure of usefulness. How can this be done? By being energetic, sacrificing, diligent and devout workers for spreading, strengthening and building up Christianity.

Perhaps our lot may be cast in a humble

sphere, yet for each and all there is "something to be done, something to be won," which stand far beyond us and is worthy of our striving.

☐ The golden age which a blind tradition has placed in the past is before us, and nature's first command is labor, and if we would discover her true path to happiness we must listen to and heed it; For

"Work is the law of love,  
Which rules the world below,  
Which rules the brightest world above,  
Through which like God we grow."

Let us, then, go forward in His power and might, and victory shall be ours.

One thing more I wish to speak of, and that is to keep ourselves well posted on the entire work of the Brethren Church. We have our paper, "the EVANGELIST." Its pages are open to correspondents, open to contributors, this includes the Brethren too, and open to each and every society of the Church. Then, as our National President has often urged and plead for even a few lines from the different Societies that all might know what each were doing, that one might strengthen and encourage the other.

Then, my Sisters, do not fail to write to each other thro' the columns of the paper, wake up. Be not like human nature generally is, that when an appeal is made, you are roused a little, and feel like doing something, but in a short time you are lulled into a state of indifference and carelessness, and while dropping off to slumber, think, O, Well, somebody else will attend to this. So, *nobody* hears from you.

Then, again, when you get your paper, take time to *read* it and do not let it be destroyed before you know all it contains. Read it for the good there is in it, and let me urge that each Sister in every home make this a weekly practice. I want the Brethren to do that too. It is not how great a thing we do that wins the prize, but how well we do it.

We find that we are not alone in our efforts, others are treading the same pathway, building the same hopes, treasuring the same ambitions, and now as we stand on the threshold of life, gazing into the vague, uncertain future; a trumpet, like the words of St. Simon comes to our ears—Hark! the echo—Press forward, onward and upward, dear Endeavor.

God has made us to feel, that we may go on to act. If, then, we allow our feelings to be excited without acting from them, we do mischief to the moral system within us.—*J. H. Newman.*

That stinginess that keeps people from spending money foolishly is a virtue.—*Neel.*